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## *The Island World of the Pacific.*

### *Samoa, Tonga, Micronesia and Pitcairn Islands.*

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THROUGH Captain James Cook and other explorers the islands of the Pacific, with the benighted inhabitants, were brought to the attention of the civilized world.

Many of the Christian people of England were deeply impressed with these reports and realized the need of more extended Christian work. After much consultation and prayer. in the year 1795 a society was organized, called the London Missionary Society, its sole object being to spread the knowledge of Christ among the heathen and other unenlightened nations.

They chose for its first mission field the islands of the Pacific. A ship was fitted out called the "Duff", the first missionary ship, with a distinctive mission flag, "three white doves with olive branches on a purple field." It had for its Captain, a godly man, and a crew of God fearing men was carefully chosen.

The first party selected was twenty-nine young men who had offered themselves for this difficult undertaking. Two years later a few of these first missionaries, some of whom were accompanied by their wives and little children, landed at Tahita, the largest of the Society Islands, and planted the first mission in this far distant field. With this as a beginning the islands of the South Seas were to be evangelized.

As the years passed the workers were mutiplied and with prayers and tears the seed was sown. Though oftentimes suffering from privation and disease, even at the risk of life the glad tidings of salvation was carried to the most distant islands.

The power of the gospel to uplift and transform the lives of those wrapped in grossest darkness and sin was made manifest. The islands of Samoa, Tonga and Micronesia each in turn were brought to the Light.

#### The Samoan Islands.

are the best known of any of the smaller islands of the Pacific. They were first discovered by Captain Cook and named by him Navigator's Islands, supposedly on account of the wonderful dexterity shown by the natives in handling their canoes.

The group consists of thirteen islands and many islets. They are largely volcanic though some few are of coral formation, The four principal islands are,

Manua, Tutuila, Upola and Savaii. The whole have an area of 2650 sq. mi., an altitude from four to five thousand feet. The long slopes of mountains are covered with luxuriant tropical forests, and at the base are many gleaming bays; along the shores are the little thatched houses of the villages.

The population of the islands is nearly fifty-six thousand. A race of people of many fine qualities of some personal beauty and of a higher grade of intellect than other natives of Polynesia. They are of light, copper color and give evidence by manner, customs, usages and arts of being of Malayan origin.

Robert Louis Stevenson says: "They are easy, merry and pleasure loving. Fine dress is a passion, and makes a Samoan festival a thing of beauty. Song is almost ceaseless. No occasion is too small for the poets and musicians; a death, a visit, a days news, the days pleasantry will be set to rhyme and harmony. Song as with all Pacific Islanders, goes hand in hand with the dance, and both shade into the drama."

A SAMOAN WARRIOR.
—*Missionary Review.*

This poetic strain coupled with their somewhat vague belief led the Samoans to adopt Christianity easily and naturally. There were no such tragic incidents as followed the opening of missions elsewhere. When the missionaries found them they had neither temples nor altars. They believed that spirits lived in certain animals, and these were objects of superstitious reverence. The aged, the mighty chief, the child, would bow down to the little green lizard. They had some idea of a Supreme Being —as the creator of all things—and known by the name of Tangaloa. Before eating they returned thanks—a chief would rise and say "Thank you great Tangaloa for this food.' It is said the Samoans were the only known people in Polynesia who had in their language any word for "Thank you." This was in harmony with their gentle and courteous manners, the respect shown their women, the care given the sick and aged—and training, by an elaborate code of good manners, of their children.

Moreover these people were never cannibals, neither did they indulge in brutal and revolting practices. The name of John Williams is inseparably connected with many of the missions of the South Sea Islands, and with none more so than Samoa. His good heart yearned for these islanders and he determined to go to them.

With great difficulty he constructed a frail boat, which he named the "Messenger of Peace", and in 1830, he, together with some Raratongan teachers crossed the sea from the Hervey to the Samoan Islands, a distance of two thousand miles.

On his way he turned aside to visit the Tonga group—and there found an exiled Samoan chief, Fauea by name. He and his Christian wife were willing to return with the missionaries and assist in publishing the good tidings in Samoa. After being storm tossed for many days the

Gospel ship came to Savaii, the most westerly and largest of the group. The missionaries were objects of great interest and were viewed with much curiosity. Fauea explained to the people their errand and told them what superior beings they were.

At last they carried the missionaries on their shoulders to the King. They were given a kindly welcome and were told of a prophecy made by an old war chieftain, who had recently died, "that a great chief should come from beyond the distant horizon who should overthrow their religion."

The morning after the landing of the missionaries, a great meeting was held at which the king and his brother were present, and the promise was given by the two for the protection of the teachers.

While on the island a giant chief from a neighboring island visited the missionaries and begged that a teacher be sent to his people. "I will make them listen and learn," he pleaded. So ever and anon the cry went up from these benighted people "Come over and help us."

The faith of Fauea and the Raratongan teachers was rewarded soon after they began their labors in Savaii, by the chief Malietoa renouncing idolatry. Viewing this as a very uncertain step, the chief advised his family to wait six weeks for results before following his example. After three weeks had passed and no evil having come to the father, the three sons decided to throw off the bonds of paganism. They called their friends together and in their presence defied their gods by partaking of a certain kind of fish called anae (mullet) in which their tutelary gods were supposed to dwell, and which was *tabu* to them. The people were horrified at the sight, but when they were convinced that no harm followed the act —they began to turn from their idols. A great meeting was held and it was decided to give up their most sacred idol, a war god, consisting of an old piece of rotten matting, and have it drowned in the sea. However, through the intervention of the teachers it was preserved and given to Mr. Williams, and by him sent to London to be placed in the Missionary Museum. Such a remarkable event, was soon heralded abroad, and natives from adjoining islands came to seek instruction and learn something of the White man's God. On their return they destroyed their idols and built chapels for Christian worship.

**Two years passed ere Mr. Williams made a second voyage to Samoa.**

With him was Makea, king of Raratonga and Teara. a native Christian. As the *Messenger of Peace* set sail, Teara, who only a few years since, was a cannibal, broke forth in a beautiful prayer. A few extracts are given.

"If we fly to heaven, there O God we shall find thee, if we dwell upon land thou art there also; if we sail on the sea, thou art there. This affords us comfort, so that we sail upon the ocean without fear, because thou O God, art in our ship. O Lord, thou art the King of our spirits; thou hast indeed issued orders to thy subjects to do a great work: thou hast commanded them to preach the gospel to every creature. We are going on that errand now. Let thy presence go with us to quicken us and enable us to persevere in the great work until we die.. Thou hast said Thy presence shall go with thy people even to the end of the world. Fulfil, O Lord, to us this cheering promise. I see, O Lord, a compass in this vessel by which the seamen steer the right course that we may escape destruction and danger. Be to us, O Lord, like the compass our Guide and Saviour."

The prayer was answered and the little band of missionaries came safely to Mantua, the most easterly of this group. Here Mr. Williams was joyfully surprised to have the natives greet him with the words "we are people of the Word." They were waiting, watching for a "religion ship." The gospel had been carried to them by some storm driven Tahitians. A chapel had been erected and they regularly engaged in Christian worship. and had learned to read from the Tahitian scrip-

tures. They longed for a teacher, so eager were they to know of the One Mighty to save.

Mr. Williams next set sail for Tutuila, stopping on the way at some of the smaller islands. On many of them the transforming power of the new religion was known and the people were anxious for a teacher to come to them.

When Tutuila was reached, owing to a massacre of a boat's crew in the harbor of Leone a few years before, Mr. Williams hesitated to land. A great crowd was gathered on the shore. A chief came out and called to him "you needn't be afraid of us; we are Christians." Mr. Williams asked him what he knew about being Christian.

He answered he had learned from the people of Savii, who had heard it from a great chief named Williams from the white man's country. When told by Mr. Williams that he was the man referred to the old chief was overjoyed, and he quickly gave a signal to the people, who seized the boat, in which Mr. Williams sat, and carried it on their shoulders to the shore. Here he was shown a neat chapel for worship. The number of Christians were about fifty and were distinguished by a badge of white cloth worn around the arm.

When asked who preaches to the people here? The chief replied, "'Oh, I go over to the mission station at Savii once in a while and get some religion which I bring carefully home and give to the people. Then, when that is gone, I take my canoe and go and fetch some more. Now, won't you give me a man full of religion, so that I shan't have to risk my life going so far to get it?" The great white chief was deeply touched and assured the people he would send them a teacher "full of religion."

The ship en route touched at Apia on the island of Upola. Here the missionary learned that one hundred of the people had become believers in the word, taught by the Raratongan teachers and the faithful Teara. The people hungered for more instruction and everything they said and did gave proof that the seed had fallen in good ground and the field was ripe for the harvest. At last arriving at Savii the missionaries were warmly welcomed by the people. It was Sabbath, and Mr. Williams at once went to the chapel where he preached to a large number. The congregation is described as the wildest the missionary had ever seen. The men wore mats either thrown over the shoulder or suspended at the waist. and had their hair combed in many fantastic shapes. King Mileato publicly said on this occasion, "My heart is single in its purpose to know Jehovah. My whole soul shall be given to the word of Jehovah, and I will use my utmost endeavor that the word of Jehovah shall encircle the land."

Mr. Williams instructed his teachers and the people wrote some hymns for their use, adjusted some of the quarrels —tribal wars were frequent—and did all possible to give prominence to the mission, before he began his journey home.

**In 1835 six missionaries and their wives were sent to Samoa by the London Missionary Society.**

The development and progress made by the people from this on was rapid. The Bible was translated, and schools founded both secular and religious. A Theological seminary for native preachers became a great power. One of the most important schools being the boarding school at Malua, Upola Island, founded in 1844. Here two thousand teachers, preachers and missionaries were trained. These people were eager to herald the tidings of salvation, and were second only to the Raratongans in missionary zeal.

The entire population embraced Christianity and gave every evidence of their sincerity by leaving off heathen customs.

The women no longer blistered themselves with small burns over the body to show excesssive grief, and the men had their long hair cut short like the missionaries—a great sacrifice, so considered.

Educated in Christian giving, the peo-

ple are liberal with their means and though they have great need for money in their own home islands, they have sent annually $6.500 to the parent society for the general fund. In 1892, it is said, "*They gave $9000 as a special Thank-offering for having the gospel sent to them.*"

The political troubles of the Samoans in late years has gained the attention of the whole world. The unequal struggles of the people and foreign nations, namely, Germany, England and United States in regard to the sovereignty of the islands, has been deplored by all friends of missions. The story is one of land-grabbing, oppression, rebellion and war that is sorrowful to consider. By it the history of the Samoan people has been changed and their material and spiritual development retarded. Yet it is cheering to relate, the people have remained true to their Christian allegiance, have observed the ordinances of the church, engaged in family worship, and shown a spirit of patience and forgiveness through all their sorrows and trials that is truly commendable.

SOME NATIVE SCHOOL BOYS IN GUAM.
—*Missionary Review.*

**The Tonga, or Friendly Islands,** are an important group in southern Polynesia. They present an interesting illustration of th e redeeming power of God and His willingness to save.

These islands in south latitude between 18 deg. and 23 deg., and west longitude 174 deg. and 176 deg. are out of the route of ordinary travel.

They have been less exposed to the contamination of non-Christian influence than many islands of the Pacific. This has been largely in their favor and has contributed much to their evangelization and general prosperity.

Thirty of these islands are of considerable size; the rest one hundred and fifty in number are simply coral islets. The collective area is three hundred and ninety square miles.

These islands are divided into three clusters: the Tongatabu group farthest south, the Happai group in the center and the Vauvan group at the northeast. The latter has several volcanic peaks ranging from over one thousand to five thousand feet in height, and are said to be the most beautiful of the Tongas.

Though other of the islands only average from forty to sixty feet above the surface of the ocean, the soil is exceedingly fertile and when cultivated yields a rich return in beauty and fruitfulness.

The natives in physique and mental ability are classed with the Samoans as being the finest in the Pacific islands. Their average height is 5 feet 9.92 inches. They are athletic in figure, have beautiful eyes and good features. Rev. Alexander says in writing of these people, "Their superiority to other Pacific Island-

ers may be attributed to the facts that they lived in better style, that they did not generally contract marriages at a very early age, and that they cared well for their children. Viewing the present condition of these people, it is difficult to realize that deepest degradation, superstition and paganism was once their heritage. Yet the pages of history record that they were cannibals, indulged in brutal practices, worshipped idols, and were treacherous and savage in war.

In 1773 Captain Cook visited this group and was received in a friendly manner. Owing to this he called them Friendly Islands. Never was a name more misapplied, for as was subsequently discovered, the natives while entertaining them so royally, were plotting a massacre of the crew and seizure of the ship.

**In 1797, the mission ship, Duff** left nine missionaries at Tongatabu, or Tonga island. The sufferings of these missionaries for two-and-a-half years is a chapter of indescribable horrors. Here the first lives to the Pacific missions were sacrificed, the first martyrs of the London Missionary Society. The conflict was not with the primitive savage alone. The islands were over run with released convicts from New South Sea Wales steeped in wickedness and crime, who set the people against the missionaries. Tribal wars broke out. Protection was no longer given them, and they were at the mercy of the savages. Three of the number were clubbed to death and the others escaped with their lives by hiding in rocks and caverns. After untold hardships, they were taken from the island in a passing vessel, and in January 1800 the mission was abandoned.

Over twenty years passed ere another effort was made to send the gospel to these islands.

In 1828, a Wesleyan missionary, Rev. Walter Lawry, went from Sidney and bravely undertook to plant a mission at Hihifu the island of Tongutabu. Here he found an Englishman, who misfortune had tossed upon the island. He knew the language and kindly acted as interpreter for Mr. Lawry. He accepted the gospel and became a Christian worker and a faithful helper. The reports sent home by Mr. Lawry of his work encouraged the English Wesleyan Society to send missionaries to the Tonga islands. From this on the Wesleyan Society had these islands for a special field.

In 1826 and 1827 five missionaries were sent out. At one of the chief villages of Tongatabu they found two native teachers from Tihita, preaching in their native language. They had a chapel already built, and a congregation of two hundred and forty persons attending service. An impetus was given the work by the arrival of the missionaries, and tidings of the new religion soon carried abroad.

Just here is found one of the most interesting stories of this mission. The chief of the Haabai group, Taufaabau, who is called King George, a fierce, warlike, savage, wholly given over to the worship of idols and practice of heathen rites, went to judge for himself the nature of this religion. He was greatly impressed with the teachings and lives of the missionaries, and was convinced of the folly of idol worship. He was a man of great decision. On his return home he hastened to destroy his idols. He took them from their places of honor, much to the horror and alarm of the people, and hung them to the ceiling and left them dangling there, to show their worthlessness. He desecrated the temple by driving a drove of pigs through it: and worst of all, sent his women servants to sleep in it. Their very presence was regarded as pollution to a temple. When the heathen came to the temple with their offerings, their gods were hanging by the neck from the rafters. Horror stricken, they quickly fled, lest they suffer a like fate at the hand of the irate king.

Taufaahau then built a church, and asked that a missionary be sent them, but as none could be spared, he persuaded an English sailor to read the church service to the people every Sabbath. Fin-

ally, a godly man, John Thomas went to Haabai, and preached to the natives, and in a few months several were baptized. So greatly interested was Tanfaahau in this new religion, he decided to visit Finau, the king of the Vauvau islands, and persuade him to give up his idols. After much coaxing, Finau concluded to find out by an experiment the truth of what was told him about his gods. He made a huge bonfire and brought out all his gods and placed them near it, and said, "I've brought you here to prove you, now if you are good for anything you can save yourselves by running away." Then taking the idols each in turn, he held them over the fire, and said, "Run or be burned! Run or be burned!" As not a single image fled, with a laugh of scorn he threw them into the fire. As if to further show his disgust he had eighteen temples destroyed.

Two missionaries, Mr. and Mrs. Turner, now came to Vauvau and began to work earnestly with the people. In 1834 a wonderful revival began. Taufaahau hearing that showers of blessings were being poured in and upon the people went over to the island. While here he was converted and was baptized "King George Tubou," and everafter was known as King George. The revival work continued in Vauvau. For several weeks the schools were closed and prayer-meetings were held five or six times a day. About one thousand were converted in a day. The other islands experienced a great awakening, also, and there were at least two thousand converts in the course of two weeks.

King George built a great church in Haabai that would hold all the people of the island. He had become a local preacher, and here he preached regularly. On one occasion he took into one of the meetings a god that had hung from the rafters of the temple, and said to the people, "This is the thing I formerly worshipped;" then he held his hands up in turn, each minus two joints of the little finger, and said, "My father cut off these fingers and offered them in sacrifice to this very thing." Eventually King George became ruler over all the islands and proved a good king. He is described as being over six feet in height, remarkably well-proportioned and athletic, a fine open countenance with the dignity and bearing of a gentleman. He has been styled the father of the Tonga mission, so untiring and self sacrificing were his labors for the evangelization of his people.

The following story is told of him: An English warship was cruising in the Southern Pacific and stopped at the Friendly Islands. King George wearing the dress of a British officer, went out in his canoe to greet the commander. On his leaving the ship, the commander exclaimed, "He is every inch a king. Give him twenty-one guns"—a royal salute. With the gospel came the printing-press, the common and high schools. A theological school for the training of native preachers was established at an early date and called Tubou college in honor of King George. In 1860 nearly five hundred licensed preachers had been sent out from the school to preach in their own islands and those more remote. In the course of time a stable government was founded with a liberal constitution and excellent laws. The people became law-abiding, courteous and amiable, the women respected and home held sacred.

There are about thirty thousand church members on the islands, of whom eight thousand are able to read the Scriptures. In 1870 one writer declared there was not a heathen left in the islands. It is said when a collection is taken in any of the churches *pennies are never given*. Nothing but gold or silver is offered to the Lord's work. This mission is entirely self-supporting, and besides gives liberally to the parent board, the Wesleyan Missionary Society. One year it is said $15,000 was given. Since 1899 they have been under the protection of Great Britain and are growing in numbers and wealth.

### Micronesia

as its name imports, are the Little Islands. The groups that bear this name are situated in the far western part of the Pacific in the great coral belt. They are the Caroline, Gilbert, Marshall and Ladrone Islands. Two thousand five hundred miles southwest of Hawaii, are the Gilbert, the most easterly of these islands. Near by to the northeast are the Marshall group. The Gilbert Islands are generally low. They consist of reefs covered with sand, varying in length from a few yards to twenty miles and in breadth from a few feet to half-a-mile encircling lagoons.

Some of the larger islets are very fertile, others lying south of the equator are almost barren, and only yield twelve species of plants. The cocoanut and pandamus supply fruit for the inhabitants. Though the provision from the trees is poor, the supplies of fish are bountiful.

Lying far west of these groups are the Caroline islands. A few of these are of volcanic formation, and owing to the abundance of rain, the mountain sides are covered with dense vegetation.

The beauty of Kusaie and Panope is very striking, and they have been called "The Gems of the Pacific." The flora and fruit of these islands is almost marvelous. The scenery is delightful. A missionary once wrote, "A visit to this island, Ponape, is like wandering in fairyland."

Belonging to the Caroline group are the Mortlock islands three hundred miles to the southwest. Two hundred miles from the Mortlocks is Ruk, which has a lagoon one hundred by forty miles in extent, surrounded by ten or more islands, varying in height and all very fertile. But the islands multiply and it has been fitly said "this whole region is studded with ocean gems, as if to mirror the starry sky above."

OLD NATIVE HOUSE, GILBERT ISLANDS.

### The Marshall Islands

are higher and have more rain falls, hence vegetation is more varied and abundant. The bread fruit trees are eighty feet high, and twelve feet in diameter a few feet from the ground. The food supplied by a few of these trees is equal to that of many acres of wheat and corn. In some of these islands, as also in the Mortlock group, fresh water is found.

The climate of all the islands of Micronesia is that of perpetual summer. While the heat is not so intense, it is unchanging to such a small degree, varying hardly twelve degrees in a year, that it becomes almost unbearable.

The Micronesians are a mixed race, largely Polynesian with elements of Japanese and Paperan. The languages of the different groups, though distinctive,

are sufficiently alike to point to a common origin.

Many writers testify to the utter degradation and poverty of these isolated people. Speaking of the Gilbert islanders, Mr. E. Baily said, "They considered clothing a badge of shame, and were as unconscious of their nakedness as cattle." Another who has seen much of these islands wrote "At first view so degraded a people as this would seem fit only for destruction, like reptiles or ravenous beasts, or like the Canaanites of old. But deep as the ocean surrounding their reefs and high as the heaven above them, so deep and high, and more glorious, is the Divine Mercy that would save so wretched a race; and the hearts of Christian people were moved to seek to save and reform them."

**The missionary work in Micronesia** is of special interest to Americans as it is the field of the American Missionary Society. The enterprise originated with two members of the Hawaiian Mission, who influenced the American Board to send Hawaiian missionaries to these islands. By this they hoped to arouse their churches to greater activity. The plan was adopted and the Board sent out Rev. Luther H. Gulick, M. D., son of the Rev. P. J. Gulick, missionary of Hawaii, Rev. Benjamin Snow and Rev. Albert A. Sturgis to labor together with Hawaiian missionaries in these far distant islands.

The Mission to Micronesia was formally organized with prayer, and consecration services of the missionaries. The children of the missionaries in Hawaii undertook the support of Rev. L. H. Gulick. The Hawaiian king, Kamehameha III., to aid the missionaries wrote a letter of greeting "to the chiefs of the Islands in the great ocean westward of Hawaii," In the letter he told of the errand of the missionaries, asked that they be kindly treated, and urged them to hear the message they brought. He told them of the great good that had come to his people through the influence of the Bible and advised them to turn from their idols, and worship the true God. This letter on more than one occasion opened up the way for the Bible teaching and the founding of missions.

In 1852 these missionaries embarked on the schooner Caroline on their long, perilous journey. The first mission established was at Kusaie, in charge of Rev. and Mrs. Snow. This work was successful from the beginning, the King giving the missionaries the protection needed, and assisted them in building a house for worship. In course of time he united with the church. Here was established a Girl's Seminary and Training school, which has been a great power for good. Pupils from Marshall and Gilbert islands

BUILDING USED FOR PROTESTANT SERVICE IN GUAM.
—*Missionary Review.*

being educated here for work in their own low islands.

Rev. Sturgis and Dr. Gulick were stationed on the island of Ponape. They settled in two districts. Here they found about one hundred foreigners who were dissolute and treacherous and made this field of work especially difficult. The natives soon learned to distinguish between the two classes of men and called the missionaries "Jesus men." The constant annoyance, and evil influence of these men, with an epidemic of small-pox and almost increasing wars between the tribes, led Dr. Gulick to write "that it was impossible for any one to realize the gloom that was over them during those awful months of sickness and death, of the panic of the natives, and of war between the tribes."

They labored on mid discouragements and trials for eight years before they had any reward for their labor. At last there were three converts. Soon after eight others made profession of Christianity. A church was built and a bell sent for it from Illinois. The chief, Nanakin and fourteen natives turned from their idols. The good seed sown, after many years, took root and the people came to realize the need of a Saviour. In 1867 meetings were held in twelve places, there were three churches, and about one hundred who evinced by their lives, the transforming power of the Holy Spirit.

In 1857 three other missionaries were sent out. They sailed in the "Morning Star" a boat bought with money contributed by the Sabbath school children of the Congregational church in the United States. One of the three, Hiram Bingham, Jr., son of a pioneer missionary of that name to Hawaii, came to the Gilbert Islands. As has been said elsewhere, the lowest, most unattractive of any of the islands—and having the densest, most degraded population of all Micronesia. He and his devoted wife began work at Apiang. It was almost impossible to gather the natives into the churches and schools. They were as wild as "the seabirds that flew over the island and the roving fish of the lagoons." Love and patience with an unfaltering faith triumphed. After years had passed, many were converted and several churches organized.

In 1874 on account of failing health Mr. Bingham was compelled to move to Honolulu. Other workers, some of whom were Hawaiians, took his place and the mission continued to flourish. Later this work was largely under the care of native teachers who could better withstand the fevers and struggle against the poor food and water supply of the islands. Hiram Bingham lived to see his labors rewarded in a large degree. There were eleven churches on thirteen islands, with sixteen hundred Christians.

In 1893 after thirty-four years of toil he completed his translation of the Bible into the Gilbert language. This translation it is said will open the Bible to about twenty thousand people.

**The Marshall Islands**

received the gospel by the shipwreck of one humdred of these islanders off Kusaie, where they expected death at the hands of the natives. They were rescued by the missionaries, kindly cared for and returned to their homes. By this kindness, the missionaries were enabled to enter these islands. After a few years there was a marked change in the lives of many of the people. In 1885 Dr. C. H. Whitmore visited the island of Pingelap, found a church that would seat one thousand, and a membership of two hundred and fifty persons. This change was marvelous, for in 1871 the missionaries had found these people living like "dogs in a kennel."

**The Beginning of work in the Mortlock Islands,**

has a touching story of self-sacrifice and entire consecration that is beautiful. A royal princess of Ponape, Opatinia, daughter of the king and heir to the throne, gave up her inheritance, and offered herself as a missionary. In 1873 with her husband, Obadiah, and two teachers, she

was carried on the "Morning Star" to Lukunor, of the Mortlocks.

A year passed ere the "Morning Star" returned with the missionaries—and though famine had swept over the land the teachers had been spared. They and many native converts gathered at the beach to meet them, singing Christian songs of welcome. The visitors were taken to a beautiful church that had been built and were told of the congregation that worshipped there.

From this island the gospel was carried to places hundred of miles distant—and the brown princess was the agent chosen for this mighty work. The work of the children has been briefly mentioned

**A Lesson in Systematic Giving**

is illustrated by the work done by the Sabbath-school children in the United States for Micronesia. In the course of years they gave $114,539, for boats purchased to carry the missionaries and supplies from station to station.

The four boats each were named the "Morning Star." When one was worn out or met with disaster, another was bought. The last built, a barkentine of 430 tons with auxiliary steam power, was sent out in 1884. Its figure-head that of a woman holding an open Bible in her hand. The supervision which the missionaries were thus enabled to give the work, though oftentimes only annual visits were made, proved of lasting benefit.

The Micronesian Mission has suffered and the work been retarded by the establishment of foreign sovereignty over the islands. Spanish protectorate over the Carolines—that of Germany over the Marshall islands is a story of greed, oppression misrule hardly to be conceived in this enlightened age.

In 1892 the British flag was hoisted over the Gilbert Islands—although the king had entered upon negotiation for annexation to the United States. The mission thus far has experienced no bad results—for protection is given the Christian teachers, and church and mission property carefully guarded.

Rev. Alexander says, "From the inceptive of Micronesian Mission to the present twenty thousand natives have been received into the churches with an enrolled membership of forty-five hundred."

"As these islands wave their beautiful cocoa plumes in triumph over the briny deep, so their churches now sing glad songs of victory over the foul paganism of yore."

**NOTES.**

PITCAIRN AND NORFOLK ISLANDS.

The history of Pitcairn island while not included in the missions conducted by the Boards is one of interest and far-reaching in influence.

Settled in 1779 by mutineers, from the British ship "Bounty" and native men and women, abducted from Tihita.

Evangelized by John Adams, a mutineer, who repented of his sins and became a Christian teacher.

In 1823 and 1828 three Englishmen were added to the colony and married there.

In 1831 the colony was removed to Tihita, the island being too small to support the population. People through homesickness returned.

In 1856 the number of inhabitants grew so large, famine was likely to overtake them—and the government removed them to Norfolk island, four hundred miles northwest of New Zealand.

The island of Norfolk was twice the size of Pitcairn, very fertile and of great natural beauty.

This island had once been a convict settlement, the stone houses were already built, gardens ready for cultivation, and hills well-stocked with sheep and cattle.

When settled on the island the entire colony was confirmed by Bishop Patterson, and became communicants of the Church of England.

In 1864 a training school was established on the island. Many of the descendants of the Pitcairn Islanders, who now number 700, are in the mission school, pur-

four hundred are members of the church of England.

Two years after the removal several families return to Pitcairn. In 1900 there were one hundred and forty people on the island—and the English government will have to seek another place to remove them. Though many of these people have become converted to the tenets of the Seventh Day Adventists.

*Xenia, Ohio.*

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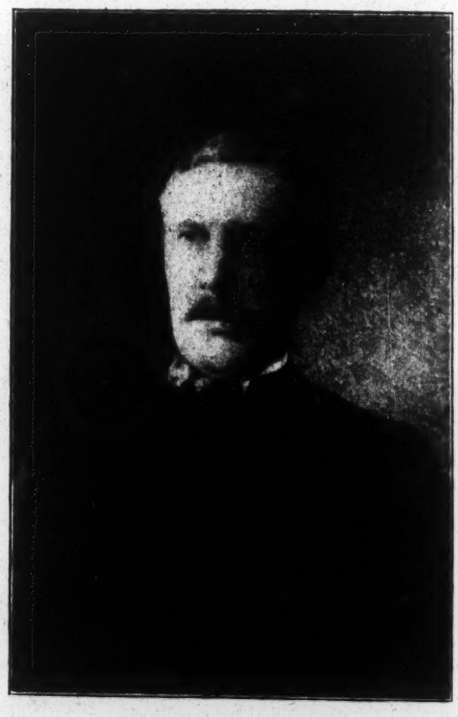
## Guam

is the largest in a group of twenty islands named Ladrones, situated about 1400 miles east of the Phillipines. This island is most beautiful with luxuriant forests, and tropical fruits. The people are mostly from the Philippines, the population centers about the southern part of the island. From Agana, the capital, to Piti, the seaport town a distance of five miles, there is a good carriage road, over which one drives with ever varying beauties of the ocean on the one side and the mountain equally attractive on the opposite.



GOVERNOR SCHROEDER.
—*Missionary Review.*

The natives of Guam are friendly. The better class live in houses of coral and enjoy the necessities, and some of the luxuries of life. The poorer class known as native Chamorros, and half breeds, live in wooden houses or "shacks;" they are mostly ignorant and shiftless.

Their religion is principally Catholic, Spain having possession of this island since the sixteenth century.

Guam came into the control of the Americans in 1899. Missionaries of the American Board began work in the fall of 1900, established Protestant services and distributed Bibles and Testaments. Under the Spanish rule this was not allowed. There are many difficulties in doing religious work, the people for generations have been lovers of intoxicants and are immoral as well as lazy.

Ex-Governor Leary forbade the sale of intoxicants, and the law was rigidly enforced by his successor, Governor Schroeder. A very high duty has been placed upon intoxicants and if brought to the land can only be sold by the Governor's permission. Governor Schroeder has shown great interest in the people, their welfare and their religious training, the administration of his office has been clean and honorable.

On June 24, 1898, the Charleston took possession of Guam for the United States. Since then Christian liberty and the comforts and advantages of an open Bible, has been the uplifting power for this hitherto oppressed people. It seems that no people ever needed the Gospel more, and whatever the American Board of Missions is trying to do is now supported by the stars and stripes, and many cheerful encouragements attend the efforts of Christian missions aided by a Christian ruler.—Eds.

# *Egypt.*

By Mrs. J, G. Hunt, of Tanta, Egypt. Read at W. G. M. S. Convention at Des Moines, May, 1906.

SOME thirteen and a half centuries ago a child was born in an Arabian home, who was destined to influence millions of his race. His land was given to idolatry. As he grew to maturer years he came in contact with Jews and Christians and caught from them the idea of one true God. When forty years of age he announced himself as the messenger of God, and began the task of spreading his new doctrine "There is no God but God, and Mohammed is his prophet."

His idea of God was not the Christian idea. He did not know Christ as 'God's Son and our Saviour. His religion did not demand a holy life, nor furnish power to live one, yet in its conception of God it was sufficiently superior to the heathen idolatry about him to be able to overcome it. Persecuted at first, gradually his influence and followers increased, until before his death, he was the chief reigning power in Arabia. After his death, his followers fired with zeal for conquest, marched irresistibly in all directions, and today large portions of Asia and Africa, in all some 200,000,000 souls are numbered among the disciples of Mohammed.

Among the lands conquered and remaining Mohammedan to this day is Egypt. Nine of the two millions of her population are followers of the false prophet. The remainder are nominal Christians, who have imbibed so much of the spirit of their Mohammedan neighbors, that there is little difference between them. In the time given to me to-night it is not so much my purpose to speak of the work in detail—you have that in the reports from the field—but rather to lay upon your hearts the burden of her need, and the work yet to be done. I would like you to feel that burden as we often felt it in Tanta. It was one of the Mohammedan centers of Egypt. The city was dominated by a great mosque standing at its center, to which thousands from all over Egypt made pious pilgrimage every year. Every noonday hundreds might be seen journeying into its doors to pray to their "unknown God." Five times a day from its lofty minarets rang out the call to prayer. On festival and funeral occasions great throngs packed the streets and their chants or their wails would sound in our ears for days. When daily mingling with the people in street and home and seeing the life that lies back of all this outward form, one's heart becomes burdened to the breaking point with the sin, the ignorance, the hopelessness of it all.

Rev. J. G. Hunt and Family, Tanta, Egypt.
Returned October, 1906.

Do these nine million souls need the Gospel or is their creed sufficient for them, as travellers often say? A tree is known by its fruit, let us see some of the fruits of this religion. Of the various fruits that might be mentioned let it suffice to mention one only

**The Condition of Woman.**

A young Mohammedan was once call-

ing in our home, and during the conversation the subject of woman and her position was mentioned. He declared her to hold a very different position from man and far inferior. "Why, she is like this" he said, drawing his handkerchief from his pocket, "something for the use of man she has no soul.'" Mohammedanism despises and debases woman, as a rule she is treated as a slave. It is a shame for a man to eat with a woman, to be seen in the street with her or even to be asked about her. You can easily see that under such conditions there can be no home life as we know it, indeed there is no word in the Arabic language for home, they have "house" which to the men is a place to eat and sleep.

This religion permits polygamy, and a man may have four wives at one time and as many slaves as he can afford to support. We know a young man of twenty years who at that time had three wives. A man may divorce a wife whenever he chooses by merely saying, "you are divorced," and the unfortunate woman must go where she may. A Mohammedan in Benha, a place of some 12,000 people, told one of our missionaries that he knew of only two men, Mohammedans, in that city who had not divorced at least one wife. There was a boy in our school in Tanta, sixteen years, who had been divorced twice. Picture, if you can, what this means to the moral life of a people; to the character of her men; the purity of her women and the training of little children.

**The Social Life of Egypt**

is rotten to the core and there is only one remedy and that is found, not in Mohammed, but it is the cross of Jesus Christ. In their dense ignorance the women remind one of grown up children. At the last census only six out of every thousand could read. I wish you could look in on a prayer-meeting we had in Tanta for women. It was held in the home of a Christian woman, the only such one in that quarter of the city. Gathered in a small room would be some twenty women and fourteen or more children, in the case of the majority, to hear for the first time the gospel, and listen with wonder as the psalms were sung or prayer offered. None could read, the Bible to them was a sealed and forbidden book, and the Christians who believed in it were to be shunned as "unbelievers." One day the lesson had been about sin, and presented by the Bible woman in a clear, strong way. Two women sat with the tears rolling down their cheeks. After the meeting they came and said, "what are we to do, we don't know how to pray; how are we to be free from our sins and escape their punishment?" The light had penetrated a little of their darkness, only enough to awaken pain as it brought conviction of sin, and they were groping blindly and hopelessly for the fuller light that might bring peace. True it is they don't know how to pray—why they are "donkeys," "cows," religion is not for them. They are scarcely allowed to enter a mosque, if permitted to enter heaven it will be only in order to gratify the pleasure of man.

One day we went to a home of mourning, and sitting on the floor with the women of the house, we heard the story of the one who had died, a young mother leaving behind her three small children. She had consumption and realizing a change was coming, she cried out in fear, "I'm afraid, I'm afraid." Her friends thinking she was possessed of an evil spirit, brought persons who were supposed to be able to cast out such spirits, and with one at her head and one at her feet, repeating charms and beating tambourines, the dying woman lay still crying out, "I'm afraid, I'm afraid." And thus she went into the presence of her God. A dark picture is it? It cannot be painted too darkly. One never goes about the streets or into the homes without an aching heart. Here are poor little, neglected crying children, sitting about in the dirt of the street, their faces covered with flies. Sitting in a doorway is an old man with hopeless face whose eyes

have not seen the light for many a day. A funeral procession walking hurriedly along headed by a few men chanting, "there is no God but God and Mohammed is his prophet," followed by others bearing on their shoulders a dead body, perhaps of a little child, behind all a crowd of black robed women, screaming beating their faces and heads, hopeless, unrelieved despair. In the night one is suddenly awakened by heart chilling shrieks from a near by house, proclaiming that death had entered another Christless home. And one's heart cries out in pain, "How long, O Lord, how long."

I would not give the impression that nothing of brightness or cheer ever enters these lives. It is a frequent wonder that out of such conditions many seem able to extract a sort of happiness, were it not so life would be crushed out. But to one who has found the secret of life the measure of cheer, but makes the sadness more pathetic. You may be asking "has nothing been done to help these millions during these last fifty years of missionary labor?" And I answer "Yes." When our first missionaries reached Egypt they found the great Mohammedan population stubbornly and fanatically opposed to hearing the Gospel. The old dead remnant of the ancient Christian church the Copts. received it more readily and largely from their number the present, live evangelical church was formed. There have been converts from Mohammedanism and there has been much faithful seed-sowing which one day will bear fruit. Today many are reading the word and doubtless many believe in it who have not yet made a public profession. Many women are hearing the truth in their homes from the Bible women, and several thousands of children are learning the Christian religion in our schools.

The work of the missionary physician is reaching them with its unanswerable appeal to the heart. Today the doors are open into many homes which ten years ago were resolutely closed. The most zealous teacher in our district was a converted Mohammedan. Several other converts are preaching the Gospel.

**Ahmed Fahmy,**

who was converted in the earlier days, and forced by persecution to leave the country, has been for many years a missionary in China. Probably the most noted convert, the fame of whose life and work has reached other lands, who for some years now has been holding meetings for Mohammedans in Cairo. The story of his conversion is interesting.

For twelve years he attended the grea Mohammedan university at Cairo and ranked among the highest in its learning. Then he returned to his native village in the upper country filled with zeal to advance his own religion and wishing to meet Christians that he might overcome them by argument. He had a Coptic friend, a tailor, who took him to the Coptic church, the service of which is similar to the Catholic. Here he met the priest who proved to be too ignorant to meet his logic. They took him to another of their number who also proved unworthy of Mikhaels' steel. They thus advised him to go to the Protestant that is, our mission church.

For the first time in his life he went to the little church in his village and heard the Gospel preached by the native pastor. He was deeply impressed by the sermon and later had a long talk with the pastor, who gave him a copy of the Bible. He began to read the book with amazement at first at the order, arrangement, and spirit of the book, for he had always been taught that the Christians had changed the Bible to suit themselves since the time it was given. His interest grew and deepened as he read and the words began to burn like a fire in his heart, till he had no rest. His mother begged him to have nothing to do with that "black book," as she called it. For two years he continued reading the old Book and attended the services of our little church until he was convinced that his old belief was wrong and that the way of salvation was through the crucified Christ. He asked for bap-

tism but wished to be baptized in Cairo for he feared his relations would put him to death in his own village. He was urged to make his stand there but his fears triumphed and he went to Cairo, fell in with the Catholics and was baptized by them. He taught for them a year or two and then they took him to Rome and presented him to the Pope as a trophy from Islam. This trip opened his eyes to the emptiness and falsity of Romanism and on returning to Egypt he was dissatisfied with the Catholics and with his own spiritual state. He went to the missionaries at Cairc and asked to be received nto our church there, and he was received. From that time he began to grow in knowledge and grace till today he is one of the strongest specimens of Christian manhood one would meet in any land. He is holding meetings in Cairo especially for his Mohammmedan brethren and these are attended by hundreds, many of the students of the Azhar, the Mohammedan university attending, though forbidden by their teachers to do so. He preaches the Gospel simply and fearlessly and with great power. His mastery of Mohammedan learning, his skill in argument and his unfailing kindliness and Christian courtesy fit him to meet successfully every opponent. We cannot but feel that this man has been especially raised up of the Lord to usher in a day of larger effort and larger fruit among the Mohammedan masses of Egypt.

**There Have Been Results Among the Women Also, Especially in Recent Years.**

They however, strange to say, cling more tenaciously than the men to the old faith despite the fact that it has brought only oppression and degradation. Woman's influence is the same in any land and even in Egypt down-trodden as she is, she often rules the home. Besides this she bears and rears the children and selects the wives for her sons. Egypt will never rise till her women are reached. The converts from Mohammedanism in any land are as yet comparatively few. As a religion it is called "the greatest organized opponent of Christianity." Quoting from Robert E. Speer,—"More than 700 years ago in the days of the crusades, Raymond Lull strove nobly but in vain to sweep Christendom into a great missionary movement for the conversion of the Mohammedan, declaring, "I see many knights going to the Holy Land in the expectation of conquering it by force of arms; but instead of accomplishing their object they are in the end all swept off themselves. Therefore it is my belief that the conquest of the Holy Land should be attempted in no other way than as Thou, (Christ) and Thy apostles undertook to accomplish it, by love, by prayer, by tears and the offering up of our own lives."

"Since Raymond Lull's failure to call Christendom forth to a true crusade of Christ, not against, but for the Mohammedan, the Christian church has sent out her missionaries by the hundred and thousand to the Hindu, Buddhist and Confucian and has passed Islam almost wholly by. Even the church of Rome brave to the point of utter sacrifice in every other enterprise, shuns it." With this strong testimony many other writers agree.

The position of Egypt in relation to the Mohammedan world is unique. In her capital is her great university of 12,000 students coming from all parts of the Mohammedan world there to be trained as teachers and to go back to their native lands of Arabia, Persia, Turkey, India or even far away China and the Soudan to teach their people. Today the eyes of Christendom are turning toward the Mohammmedan world and toward Egypt as the key, the strategic point of this world. As an illustration of both these facts was the Conference of Missionaries to Mohammedans gathered from many lands which met in Cairo last month (April) to study the whole field with its problems and to plan a more effective campaign for its conquest.

The eyes of Christendom are also upon the church, which fifty years ago assumed the responsibility of evangelizing

# 1906 Our Re-enforcements 1906

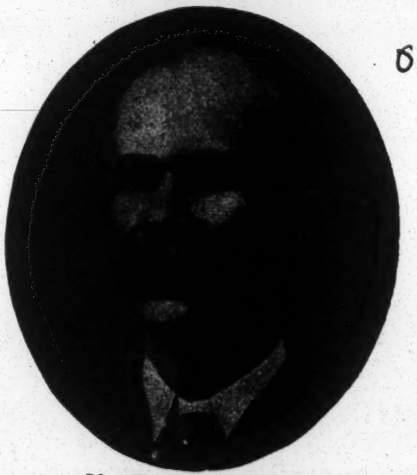
Jennie E. Martin

Josephine Martin

Minnie Alexander

Kate A. Hill

Mrs. H. T. McLaughlin



Mr. H. T. McLaughlin

Lois Reed McClure.

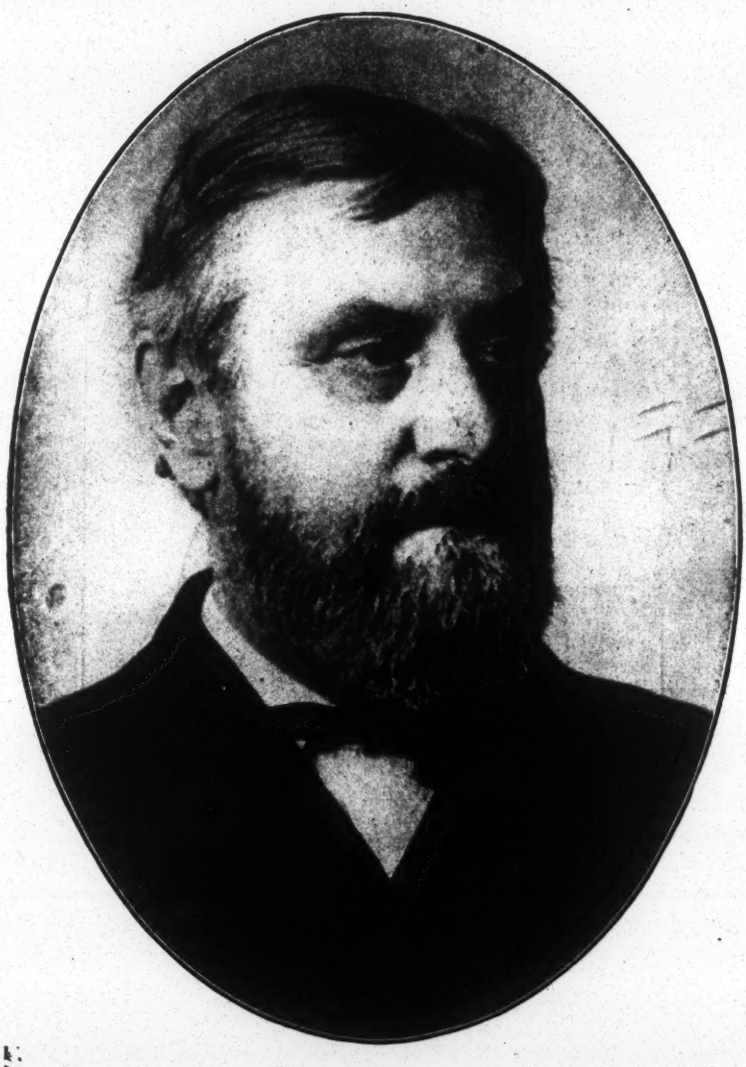
Hannah C. McLean

Rev. Elbert McCreery

Coral E. McMillan

Lena Brotherston

**Missionaries to Egypt, India and the Sudan.**



Truly Yours,

O. W. Marshall.

Egypt,—the United Presbyterian church of North America. It is doubtful if in all the ages God ever gave to any portion of his church any greater opportunity. It is a clarion call to larger zeal, larger effort, and larger faith. And all of these must sink their roots in a deeper and fuller spiritual life. Shall we not with all our hearts seek the source of power, and pay the price of power, that that power, even the power of the exalted and indwelling Christ may unrestrained and unhindered be transmitted through us to the millions of Egypt and the Mohammedan world?

The house in which we lived in Tanta faced the west, looking over a canal beyond which was a stretch of low buildings and open space. And then, rising abruptly between us and the western sky was a large Greek church, surmounted by two outstanding crosses. Extending to the right and left was the crowded city. Not far away towered the lofty minarets of Siyid-et-Bedawi, the great mosque. Often have I stood on our balcony at the sunset hour and watched the muezzins, the men who call to prayer—far up against the sky. as they walked slowly around the narrow platforms encircling the minarets, and with their far-ringing voices, calling the thousands below to prayer. And as the significances of that call would come home to me—their distorted conception of God, the exaltation of Mohammed as His prophet,—the rejection of Jesus as His Son, the hatred, scorn and contempt they have for His name, it would bring a chill to one's heart, so dark and hopeless seemed the outlook. Then turning, my eye would be caught and held by those two crosses standing out against the glowing sunset sky, all undaunted, full of hope and prophecy. And a great peace and asssurance would possess the soul. "Egypt shall know the Lord." The prophet of Nazareth reigns and before Him every knee shall bow and tongue confess. Today the minaret rules in Egypt, but some day the cross of Jesus Christ shall reign. May we all, "by love, by prayer, by tears, and the offering up of our own lives" hasten the coming of that glad day.

*Tanta, Egypt.*

# August 1886 January 1907

MARSHALL AND BEVERIDGE—names that have appeared on the cover of the MAGAZINE more than twenty years will, after this issue, be connected with it no more. Seven years ago Mr. John Beveridge, youngest son of Rev. Thomas Beveridge, D. D., was called from labor to reward, in his young manhood. Since his death Mr. O. W. Marshall has had entire control of the publishing interests, being familiar with the operations and departments of work of the MAGAZINE from the initial number, together with high literary ability he was well prepared to perform the duties of publisher and in this relation he rendered faithful and efficient service. As was expressed at the time of Mr. Beveridge's death and under the shadow of a great loss, "only those associated with our publishers know how patient and painstaking they have been and how deep a gratitude is due them not only from the MAGAZINE's subcribers, but from those who have its editorial work in charge." Ill health prevents Mr. Marshall from rendering further service, but we are sure he still has a warm attachment for the MAGAZINE and its interests. With high appreciation of valued and responsible work, good wishes for Mr. Marshall's health and peace are plentiful and sincere from

THE MAGAZINE COMMITTEE.

# Foreign News Budget.

## *Egypt.*

### Miss Maude Lorimer writes from Cairo:

The latter days of August finds the last of the workers returning to their stations for the beginning of work and the opening of schools the first of the following month.

September third found most of the teachers of the Cairo girls school back in their places and ready for work. Miss Kyle had been in Cairo for several weeks getting things in readiness for the return of the girls. Regardless of how much effort is put forward to have a full attendance the first of the year, many of the girls are as late as October in entering.

This year the teaching force was incomplete. Two teachers had left the school to enter upon new duties in homes of their own; another had been detained at home because of illness, and the new ones had not arrived

The opening of a day and boarding school is not an easy task. All day the boarding girls are arriving and must be assigned to a bed and place at table, while the day school must be kept in order below stairs. Perhaps you think the assigning of places should be done before the pupils arrive and thus facilitate affairs. But in a country where you are sure of your pupils only after the tuition has been paid and the girls safely tucked away in the dormitory, it is easier said than done. However, although one may grieve over the loss of a girl in that she is lost to Christian influence, there are always girls waiting for vacant places. At the beginning of each school term the inadequate accomodation is brought forcibly to mind. Many girls are turned away because there is not even a corner for them. During this month 225 have been enrolled with 17 Mohammedans in the boarding department.

In connection with the Esbekieh school Miss Kyle took over a day school in Abbassieh. A French lady had had this school but desired to give it up; and since it is near the site of the new school it was not desirable that the Catholics should gain control of it. The number in attendance has been very gratifying and particularle so since the greater part are Mohammedans and the rest Jewesses. Thus far it has been self-supporting and Miss Kyle has felt justified in engaging another American teacher for half a day. Miss Bessie Giffen arrived the middle of September and teaches half a day in Esbekieh while the writer spends the morning at the Abbassieh school and returns for classes in the afternoon at Esbekieh. And thus the work is beginning for another year. May it continue to grow and increase to the glory of God and the upli.ting of womanhood in this country.

### School notes from Alexandria by Anna B. Creswell:

The year's work in the Alexandria schools closed the last of July and, contrary to the ways of most American girls after a year's hord work, our girls here wanted school to go on. They had worked so faithfully during the year that they deserved and really needed a change. But the advantages of school life are a privilege to them and are more attractive than the monotonous home life. To a new missionary the work has been very interesting. The girls have bright active minds and are so eager to learn. Their work in English reading and grammar is very good and their knowledge of the Bible puts us to shame.

The Haret el Yohand or Central School, where Miss McDowell and Miss Claney teach, gave a public entertainment near the close of the term There must have been nearly a thousand people gathered in the pavilion and they were well entertained with songs, dialogues, drills and recitations in both English and Arabic with a little French. The girls are very self-composed before an audience. The last song was given by eighteen girls from thirteen to fifteen years of age, and the picture of that semicircle of nearly grown girls was a testimony to the work of the school which had kept them in so long. It would have been utterly impossible some years ago.

Miss Finney's school in Moharren Bey, where I have been teaching, had an exhibition of the work done by the girls. The sewing and the note-book work in both English and Arabic were on display. The girls have done some nice work in sewing and the best pieces were awarded prizes. The fancy work did not count but only plain sewing. Mr. Hammaway, one of our elders, gave the money for the prizes and also presented them. The little tots had made doll clothes and each one who had finished a set was given a doll, dressed in the clothes she had made herself.

An interesting feature of the Sabbath-school work this year was a Red and Blue Contest. Each girl had a card tied with either red or blue ribbon and a hole was punched in it every day she was present. The two captains reported at the close of the school the number of her forces present. The attendance was nearly doubled as each captain worked hard through the week to get her girls to promise to be on hands at Sabbath-school and on time too for late comers weren't counted. The Reds were defeated so they gave a picnic in honor of the victors. We had a pleasant time out along the canal. They furnished refreshments of cake, oranges, candy, peanuts and salted pumpkin seeds. As they leave school we earnestly hope that they will not only remember their text-book lessons but also what they have learned of our great Teacher and theirs, whom so many here despise.

### An extract from a personal letter written Sept. 14 by Helen J. Ferrier, Mansourah, Egypt.

The girls are not all back in school yet for various

reasons. Some of our neighbors have been quite annoyed lately by the noise of the children. It has been no worse than usual but they have been real ugly about it, throwing things down for several days. It came to a climax when they threw the bottom of a tumbler with ragged edges and struck a little girl right between her eyes, cutting two ugly ragged gashes. The little girl fell and the glass struck another whom it only bruised. We have complained to the police and proceedings are going on. The little girl will be all right in a few days but wasn't it a terrible thing to do? It might have killed her or put an eye out.

An extract from a letter dated Oct. 5, 1905, from the same writer:

The case we had in court about the neighbor who threw a broken tumbler down and struck one of our little school girls was decided in favor of us. The offender was fined about ($2.50) two dollars and fifty cents and costs, which will make the total amount about ten dollars. It seems to have enraged the offender so much that on Monday he threw some dirty water down on the girls to relieve his feelings. He used bad language too and since then sticks and other missiles have come down. Mr. Tadras went to the chief of police again and he has threatened the man with more severe punishment and says he will have to move if he does not stop his attacks. Isn't it provoking?

This week we have almost one hundred on roll in the girls' school. Quite a number of new girls have entered and some who left us last year to go to the Muslim girls' school have come back I feel greatly encouraged and hope the school will fill up more and more.

Items from Cairo.

In visiting, even among our own people, it is easy to see where prayer is wont to be made Children who are accustomed to family prayers generally stand with arms folded while others run in and out as they wish. A few days ago Dr. Harvey was calling at a house where there was a little boy of seven years. As soon as he had spoken to Dr. Harvey he went to the table and got the Bible and gave it to him, as much as to say, read to us.

Our schools have opened up well. In this Esbakiea school where the boys and girls meet together for opening exercises, nearly and sometimes more than four hundred children hear portions of God's word read every day, a Psalm sung and prayer offered. I trust many will unite their prayers with ours, that, not only in this school, but in all of our schools, these lessons may prove blessings to these children and bring forth fruit in these lives. God has dealt kindly with us as a mission.

I think that every missionary and teacher is able to be at his or her post of duty at this opening of the school year. We are thankful for the return of some who have been on furlough, and for those who are with us for the first time. Pray that the harvest may be abundant.

# *Young Women's Department*

***Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.***

## *Another Year.*

Another year is dawning!
Dear Master, let it be
In working or in waiting
Another year for Thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service
Of witness for Thy love;
Another year of training
For holier works above.

Another year is dawning!
Dear Master, let it be.
On earth, or else in heaven,
Another year for thee!

—*Frances Havergal.*

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## "This month shall be unto you the beginning of months." Ex. 12: 2.

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My Dear Young Women:—As we exchange the "New Year's" greetings may the Psalmist's wish be our prayer, "That the Lord may enlarge our hearts." If this prayer is answered it will mean that in this new year we will "Run the way

of His commandments:" that our understanding will be broadened; our sympathies enlarged until they encircle the world, and our work for our fellowmen will be a greater delight than ever before, and we will gladly spend and be spent in His service, like the Scotch lassies whose hearts had been enlarged, they were girls doing rough out of door work, yet all through the winter they arose an hour earlier than was necessary, in the cold, dark mornings, in order that they might knit knickerbocker stockings, which they could do without a light, to be sold for the benefit of missions. These poor girls, it would seem, had little for which to be thankful, but their gratitude for Christ's love constrained them to give up part of their rest hour, all they had to give, that others might hear of what had ennobled their lives. Our advantages are vastly greater, may we respond as cheerfully as did they to meet the needs of the work. And to every one I would say

I would flood your path with sunshine I would fence you from all ill;
I would crown you with all blessings, if I could but have my will;
Aye! but human love may err, dear, and a power all wise is near,
So I only pray, God bless you, and God keep you through the year."

Your Secretary,
Mrs. N. L. WALLACE.

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## *Items and Methods.*

In a recent letter Mrs. Elizabeth McCrory Walker says, "that she and Mr. Walker are housekeeping at Beni Suef, Egypt, and are very busy with the work assigned them. She has the general oversight of a school of eighty girls and teaches four classes."

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Our secretary reports the organization of a society in the Second Church, Providence, Rhode Island, with eighteen members.

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Methods from the Third Church, Washington, Pa.—Missionary biographies have proved very helpful to us. If societies would take up the study of the missionary heroes of Africa, such as Livingstone, Robert and Mary Moffatt and others equally thrilling, they could not fail to be interested. We combined the study of "Daybreak in the Dark Continent" with "Christus Liberator."

A contest for faithful attendance or membership might help to stir up the societies. Our contest for faithful attendance was very helpful and improved the attendance very materially. We let the contest run for about six months and then the winning side was treated to a Hallowe'en supper, and in the summer the losing side was furnished with a picnic dinner.

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We are indebted to the young women of the Second Church, Monmouth, Illinois, for the following methods.

We have been studying "Christus Liberator" and are growing more and more interested in Africa. Our last meeting was a Livingstone meeting. To make ourselves more familiar with his life work, we first had a map talk in which we followed his journeys through southern Africa; then we took up his early life and followed this with a study of his work as an explorer, scientist, and missionary and the worth of his life to Africa. A general discussion followed, and each member gave some interesting fact she had learned. We usually aim in our meetings to have every one take some part, thus hoping to deepen the interest. Following a short business session our hostess surprised us by serving delicate refreshments thus completing a very pleasant evening. Instead of the yearly topic card, we have been using the postcard system in announcing our meetings. The card with program and place of meeting keeps the subject and date before our minds.

During the winter our interest was greatly deepened by the leaflet contest. It was a common occurrence to see one of our girls reading a leaflet in the car;

while waiting for dinner; while ironing and even on the street. We have found this idea so successful that we have passed our leaflets on to another society, and they expect to start a congregational leaflet contest.

In order to carry on some special missionary work we had a Christmas sale, last year, and it was so satisfactory that we are planning another. We feel that in arranging for this work the girls are brought together in a way that would otherwise be impossible.

## *A Message*

***From the Young Women's Missionary Society of the First United Presbyterian church, Wilkinsburg, Pa.***

Our society is just entering upon its fourth year of work. We meet the first Tuesday of every month at eight o'clock p. m. A leader is appointed to conduct the devotional exercises and she carries out the program until after the roll call. The President then takes charge of the business session after which we spend a short time socially. Refreshments are served by the one who entertains. Sometimes only lemonade and small cakes are served, at other times ice cream, cake and coffee. I think that no person feels that she must keep up with any one else. It does not fall upon any member to entertain more than once in two years unless she wishes.

Our membership is about forty, eight of whom were new during the last year. The attendance ranges from eighteen to twenty-five, and at our last meeting there were twenty-five members and three visitors present.

We have a Lookout Committee whose duty it is to solicit new members and look after those members who do not attend regularly. At the close of last year we thought it advisable to interview all who had not been attending the meetings and ask them if they wished to have their names stricken off the roll. The committee reported that no one wanted her name dropped; showing that the members had not lost all interest in the work.

Another feature that is helpful is the report of our Thank-offering secretary giving interesting items along that line of work at every meeting. She keeps in touch with the General Secretary through the monthly message in the Women's Missionary Magazine and uses whatever else she can find on the subject. Doubtless the work of the faithful secretary had much to do with the result this year —one hundred and fourteen dollars— while last year it was seventy dollars. We have four pledges of ten dollars each, which we have paid each year, and besides this, last year we [illegible] of a teacher in [illegible], forty-five dollars, and forty dollars to our Special Work.

We usually keep what money we have in the treasury the last two months until our year closes, then divide it between Home and Foreign [illegible]. This year we had twenty-six [illegible] a total of one hundred and [illegible]. This does not include any [illegible] penses; for we have never [illegible] our missionary money for this [illegible]. Every member is supposed to [illegible] cents a year into our own contingent fund. From this we pay our running expenses, including our three dollars contingent to the presbyterial.

Last year we paid the additional three dollars levied upon all the societies. Our own fund amounted to fourteen dollars and fifty cents, making the entire amount contributed two hundred and fifty dollars and fifty cents during the year.

This year we have taken up map studies as suggested in the Magazine, and they have proved very interesting.

Our plan in regard to the envelopes, is to distribute them with the suggestion that every member makes some sacrifice to get this money,—for instance, to do without something she really wants. In this way every envelope would contain more than one dollar at the close of the year.

The above will give you some idea of how the work is carried on in our society, and we trust the suggestions may prove helpful to others.

Yours in the work,
MARY S. CRAWFORD.

# Editorial.

## Compensation.

Better to mourn our dead
  Than never to know how sweet
The lisping words of a child
  Or the patter of little feet;
Better to mourn, I say,
  Than never to know the care
Of the tender trusting souls
  That God Himself sent there.

Better to mourn our dead—
  I say it through scalding tears—
Than not to know the charm
  They trailed through our faltering years;
For a heart from which love has fled
  Is nearer the great unknown,
And perhaps is bound by a golden thread
  To the Master's pitying throne.

Better to mourn our dead—
  O you who hear my voice,
I pray you smile through your blinding tears
And though sad is your heart, rejoice!
  For we who weep for our own know well,
But ah, at what bitter cost,
How dreary must be the hearts of men
  Who never have loved and lost.

*Ruth Ward Kahn.*

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## All Hail! the New Year.

The issue of this journal bears the mark of a *New Year*. Most of us have a welcome for the New Year. We have had losses and sorrows in the year that is past and we think feelingly upon them, yet it is with hope and the assurance of joy that we enter upon the New Year. In the opening for this new untried year let us pause for a thought and remember the mercies of the one just closed. To take our blessings open handed with glad and thankful heart, and to get all the joy from God's providences which is intended, is to begin the New Year with songs of praise and gratitude for the past.

We are then better prepared to enter upon the larger sphere of life, and do our part in the duties awaiting each one.

The visit of Mr. Elihu Root, the Secretary of State, to our sister South American Republics and the meeting of the Pan American Conference in Rio Janeiro, have awakened a widespread interest in this country in our nearby neighbors. The American Bible Society has been quietly and unobtrusively weaving a bond of interest between these republics and the United States for more than forty years. Last year its forty-four South American representatives visited 1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres.—Bible Society.

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## The Topeka Convention.

With the meeting of the W. G. M.S. of 1906 so fresh in one's mind it is hard to realize that eight months have come and gone since we were being entertained with that hospitality so characteristic of western people in the beautiful city of Des Moines, Iowa.

The ushering in of 1907 reminds us not only of fleeting time, but also that the proceedings of that convention must be placed on file and preparations begun for the Convention of 1907 to meet May next at Topeka, Kansas.

These Conventions should be looked forward to with pleasure by those privileged to attend. It means so much to them in the way of spiritual uplift through contact with so many earnest workers, and it also makes them messengers to others in carrying back to their Presbyterials the enthusiasm received at these Conventions, and in imparting to them so much in regard to the work of the women of our church which cannot be obtained by

reading the reports of the Convention. Would that all the women of our church could attend these annual Conventions. Stop and think! Who could reckon the results?

May Presbyterials in choosing their delegates, do so prayerfully, and continue to pray that the hearts of those chosen may be filled with a desire for an awakening in the work of the Master such as has never before been felt, and for a better understanding of the Command that Jesus gave to his disciples to go into all the world and preach the Gospel. We cannot emphasize too earnestly the importance of preparation, that these results may be brought about. The program this year promises not only an interesting one, but one calculated to help awaken deep spiritual interest. "Revival" is to be the dominant note of the Convention, and it is hoped that it will prove to be a time of refreshing from God's presence.

No proper estimate can be placed upon the work that is being done by the women of the United Presbyterian church. It is at these Conventions that we plan for this work and gain that knowledge necessary in helping to carry on the work in our local societies.

Let us see then that every Presbyterial is represented by one or more delegates, and that the delegates may go to this Convention feeling the responsibility that rests upon them as the representatives of their several societies and as co-laborers with their dear Lord and Master.

Mrs. T. B. TURNBULL,
Philadelphia, Pa.

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## *Review of "A Cruise in the Island World."*

A new book has recently been issued for the use of Junior Missionary Societies by the United Study Mission Committee. It is arranged by May Leavis and is called "A Cruise in the Island World."

The book is divided into twelve chapters each one intended to be used as a single lesson, though Junior societies having weekly meetings may very well divide them into smaller sections and as there is abundant material for more than one lesson hour in each chapter. The first chapter gives an account of the establishment of missions to the South Sea Islands, and then setting sail from San Francisco in the "good ship Imagination" the cruise begins. The Society Islands are the first group touched on. In the second chapter the Cook Islands, the New Zealand, Fiji and Micronesian Islands are visited and an account of the work of John Williams in establishing missions on these islands given. The third and fourth chapters deal with the life and work of John Chalmers on the islands of New Guinea. Then the ship moves on to the New Hebrides Islands, and the fifth and sixth chapters are devoted to the work accomplished on these islands, especially that done by John G. Paton. The seventh and eighth chapters deal with the Philippine islands, while the ninth and tenth take up the history of mission work on the Hawaiian group. For the eleventh lesson a denominational meeting is suggested and the twelfth is a review lesson, for which an admirable plan is suggested —the framing of the class into a district school with the leader as teacher and the lessons in spelling, reading, writing, geography, etc., based on the mission lessons. The plan is worked out in some detail so that it would not be difficult for the leaders to carry it out.

At the beginning of each chapter suggestions are given to the leader for the presentation of the lesson while at the close of the chapters questions are added for use in the review of the lesson. Beside these helps an introduction is given by the author giving general directions to leaders on the use of the book, the use of maps, etc.

The book is bound attractively in heavy gray paper covers and costs twenty cents. A set of pictures illustrating these lessons (twenty four in the set) may be ob-

tained for twenty-five cents. The books, pictures, maps, etc., may be obtained at the United Presbyterian Book Rooms, Ninth street, Pittsburg., Pa.

MARY H. GILLESPIE.

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### *Form of Bequest.*

I do give and bequeath the sum of —— dollars to the Women's General Missionary Society of the United Presbyterian Church of North America.

Or, if the bequest be of real estate, as follows:

"I do give, devise and bequeath unto the Women's General Missionary Society of the United Presbyterian Church of North America all that certain piece of land in——— and described as follows:

NOTE—Any person desiring to designate to any particular department or departments of work, see leaflet entitled "Departments of Work." Order from Miss Elizabeth Caughey, Otto, Pa.

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The above form will hereafter find a place in these columns, the purpose of which is to suggest to the mind of any one an opportunity to contribute to a divinely established cause which shall bear fruit through time and eternity.

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The following report has been received for publication. It explains itself, namely sent too late to be included in annual report of statistical secretary. If congregational societies in making the change of secretaries would instruct them there is a time limit for reports, nothing need be omitted in statistical report.—Eds.

Presbytery of Cleveland; name of President, Mrs. J. H. Azdell; Congregation, Lisbon, O.; number of members, 39; contributions during year previous to April 1906—Foreign Missions, $30; Home Missions, $10; Indian Work, $7; Freedmen, $5; Church Extension and Parsonage, $5; Ministerial Relief $5; Home for Missionaries' Children $8; Presbyterial Expense Fund $3.90; Total $93.90. Number of Women's Missionary Magazine's taken 20; Thank-offering for year, $50.

Mrs. L. M. DENNISON.

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### *Our reinforcements, and the returning missionaries during year 1906.*

(See middle frontispeice)

MISS MINNIE ALEXANDER, of the Associate Reformed Church South, was born in Mecklenburg county, North Carolina, near the town of Huntersville. She is the daughter of Mr. John Milton Alexander and Mrs. Nancy Fulwood Alexander, deceased. She was reared in the Gilead congregation having united with that church early in life; she was educated at Huntersville high school, the Due West Female College and Claremont College, Hickory, N. C.; after graduation she taught for a year in a country school and was then given the chair of English and History in the Due West Female College. In preparation for this work she spent some time in Harvard, She took up the work in the Due West Female College in the fall of 1900. From the first she was recognized as a strong spiritual force in the college and was ever active in doing personal work. She attributes her interest in missions to the influence of her mother; to the reading of the life of Mrs. Mary Galloway Giffen; to mission study and influences in the Due West College; to the Asheville conferences and to Mr. J. Campbell White's stirring missionary address at the Gastonia conventon. In Miss Alexander, the India mission has a worker who is meet for the Master's use.*

MISS LENA BROTHERSTON, who sailed for the mission field in India last February, was born in Coburg, Canada. She received her early Christian training in the Canadian Presbyterian Church. When about eleven years of age she was filled with the desire to become a foreign missionary. This desire was awakened by the training she received in a Mission Band of children, of which she was a member. The way did not seem open for her to obtain the education deemed

necessary for a missionary to have. When her godly mother approached her pastor with this difficulty he wisely remarked that "if God wanted her daughter in the foreign field he would open up the way for her to go." After the Father's death the family moved to Buffalo and united with the Second United Presbyterian church of that city where she did a splendid work. There Miss Lena was employed as stenographer for several years but in the fall of 1903 the way was opened for her to attend Dr. White's Bible School in New York. She graduated from that school in 1905 and immediately offered her services to our Women's Board. In due time she received the appointment to India. She is both by character and training well fitted for a missionary of the cross.*

REV. ELBERT McCREERY, of Loveland, Colorado, was one of the party to the Sudan. Mr. McCreery for three years taught in Assiut College, Egypt. Returning to America he entered Xenia Theological Seminary to become a foreign missionary. Mr. McCreery graduated from the seminary in 1906, giving every proof to the faculty and friends of his eminent fitness for the responsible work in the Sudan mission. Mr. McCreery is the son of Rev. W. H. McCreery, who organized the congregation in Loveland, Colorado, some thirty years ago, and now his son, who grew to manhood in that congregation, will be Colorado Presbytery's first representative in the foreign field.

MISS HANNAH C. McLEAN is a daughter of David and Anna Mary McLean, of Carnegie, Pennsylvania, members of the First United Presbyterian Church, at that place. Miss McLean received a liberal education in the public schools of Carnegie. Early in life she showed an interest in the mission work of her church, and at the age of 23 received her appointment as a missionary to the Sudan under care of Women's Board. Miss McLean sailed in September with the party going to the Sudan. Upon her arrival there she will study the language in preparation for school work to the Sudanese.

MISS CAROL E. McMILLAN, is a daughter of Dr. and Mrs. D. I. McMillan, of Sunbeam, Illinois. Miss McMillan has had more than ordinary training for her chosen work. High school and collegiate education together with some experience as a teacher, as also her early Christian training in the home and church, furnish her with strong equipment for missionary service. Miss McMillan sailed from New York August 22nd, 1906, with a party to engage in mission work in Egypt. Miss McMillan will be with her sister, Miss Adelle McMillan, at Tanta.

MISS JENNIE E. MARTIN, younges daughter and one of three sisters to enter mission work in India accompanied her sister Miss Josephine, on her return to India by way of the Pacific. Miss Jennie Martin has made excellent preparation for her future labors. A graduate from Muskingum, a course in Pawnee Academy with some teaching while there, also two years study in "The Western" at Oxford, O. Miss Martin has now entered upon her life plan for service, it being her purpose always to join her father and two sisters in India. Miss Jennie made her first trip to India when a babe three months of age. She is now going to the field of labors so much honored by the life of her mother, whose body rests in India's soil—and the veteran and noble missioner, Rev. Samuel Martin D. D., Professor in our Theological Seminary at Sialkot city. Some future time we hope to have a fuller history of the Martin's—an interesting family in our Misssion fields.

MISS KATE A. HILL returned to India with the party sailing from Boston in October last. During her furlough she covered a large territory of the west in behalf of India missions. Miss Hill will always be remembered for her great,

genial nature, and her rare ability to impress her hearers of the urgent need for missionaries to India's women.

MRS. ALICE McCLURE and little daughter Lois of six years, returned to India, with the party leaving Boston in October. Mrs. McClure was sorely bereft of her husband, Rev. Reed McClure, after but three years happy married life. Mrs. McClure remained in India with her little daughter until time of her furlough arrived. They are now entering upon another term of service, and may the great love of Christ be to them a comforter in the loss of a husband and father. The church was deeply impresssed with Mrs. McClure's devotion to her work and her rare spiritual power to present the message to the church at home, as well as in the field to which she returns.

DOCTOR and Mrs. H. T. McLAUGHLIN in company with Rev. J. Kelly Giffin were first to begin mission work to the Sudanese, at Omdurman, September, 1901. Doctor and Mrs. McLaughlin are now returning to the Sudan after a brief furlough to resume the duties of a medical missionary and wife, fulfilling all the requirements of a missionary whether it be healing or teaching.

We greatly regret our failure to procure the photographs of Miss Lorella Dixon and Miss Josephine White, who have returned to India. The church at home was remarkably favored to have all these young women ready and willing to talk concerning our foreign mission work. There are others whose faces we can not now give the time having been already extended in order to obtain them. Dr. and Mrs. R. H. Finley, of Pawnee City, Nebraska, and their four children accompanied the party to Egypt. Also Rev. F. D. Henderson, Rev. A. A. Thompson and Mr. Ralph W. Tedrick. The latter has taken a special training in agriculture looking to the training of native Christians in agriculture and practical modern farming.

The family of Rev. J. G. Hunt accompanying the excellent article on Egypt written by Mrs. Hunt—page 181. We are indebted to the editors of Junior Magazine for this glimpse of their interesting family accompanying them to Tanta, Egypt.

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O MOST merciful Saviour and Redeemer, who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfill Thy gracious promise to be present with those who are gone forth in Thy Name to preach the gospel of salvation in distant lands (especially . . .). Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in Thee. Pour out upon them abundantly Thy Holy Spirit, and prosper mightily the work of their hands; send unto them, according to their need, faithful and true fellow-laborers, and give them a rich increase here, and a blessed reward hereafter, for the sake of Jesus Christ our Lord and Saviour. Amen." M. E. M.

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## *Redlands, California.*

A few items in regard to the missionary society of Redlands, Cal., may be of interest to the readers of the Magazine. The missionary society, as will be seen from the accompanying year book of the congregation, is considered the parent-organization, it having been organized some four years prior to the latter, under the efficient leadership of Mrs. T. J. C. Webster, who continued its President until her removal to Pasadena, when Mrs. S. F. Stewart became the leader, and still holds that office. The topics given in the Magazine are used. The President frequently appoints some member of the society to lead the devotional exercises, prepare a program for the day, and preside during the discussion of the topic, after which the president takes the chair

and presides during the business half hour. We find this method both interesting and profitable.

We held our Thank-offering service on Sabbath, November 5th. The regular program was used, closing with an appropriate address by the pastor from the text—Psalm 35:5 last clause—"The earth is full of the goodness of the Lord." The offering amounted to $32.45 which was considered very good inasmuch as we had taken an offering last March, amounting to $45.

Something might be added in regard to our congregation. We are not strong numerically, not having reached the fifty mark yet. As in all the towns on the Pacific coast, the soil was pre-empted by other denominations before we came. A greater proportion of the people are found in these churches. But while this is so, as has been said of other places in our Presbytery, there is still room for earnest, aggressive Christian work, that souls may be won from "without," and our own spiritual life and that of others quickened and deepened. Our pastor is energetic and faithful, both as a preacher and pastor. His wife beside being a helpful member of the Missionary Society and Young People's meeting, is superintendent of the Sabbath school and President of the Presbyterial W. M. S. Our prayer is that their labors may be abundantly blessed to our growth in grace and numbers.

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***Program for February.***

**FEBRUARY—ISLANDS OF THE PACIFIC OCEAN.**

***(Second Study From Christus Redemptor.)***

**PROGRAM.**

1. Report any recent news from our own mission fields—Home and Foreign.
2. Samoa Islands.
3. Tonga or Friendly Island and Micronesia.
4. Guam (United States possession).
5. Pitcairn and Norfolk Islands.

NOTE.—Not more than a ten-minute paper should be allowed. Less time, and better preparation is suggested as preferable.

# Thank-offering.

May
A New Year of blessings
A New Year of mercies
A New Year of service
A New Year of gratitude
Be yours.

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## *A Thank-offering Message*
## *What Next——*

These two words are small indeed—only four letters in each. Add to them an interrogation point and they are at once elevated to the dignity of a question. Place them upon the lips of the active workers in all our Women's, Young Women's and Junior Societies, and have the question asked—prompted by hearts full of love for souls, and lo—they will become a mighty power in God's hand in advancing the Thank-offering cause of the future.

The Thank-offerings of the autumn of 1906 have already come into the treasury of the missionary societies, and by December first they were largely paid through the Presbyterial treasurers into the treasury of the Women's Board. At the annual convention in Topeka, Kansas, May, 1907, the delegates appointed by Presbyterials as Thank-offering bearers, will report their several offerings during the usual Thank-offering Service. By

June first these offerings will be disbursed and each department of the Women's General Missionary Society will receive a goodly share. During June, July, August and September, when missionary societies pay but small contributions into the treasury of the Women's Board, the Thank-offerings will largely pay the salaries of our one hundred and nineteen missionaries in the various fields and meet the expenses of carrying on the work therein.

WHAT NEXT ?—asks the interested worker. What of the 1908 Thank-offering?—ask we all.

WHAT SHALL IT BE ? LISTEN! Mrs. George Moore of the editorial staff of the Women's Missionary Magazine answers: "ONE HUNDRED THOUSAND DOLLARS—NOT LESS." "Why does Mrs. Moore ask for so large a sum for 1908?" many instantly question.

WHY? Don't you know that May 1908 will be the twenty-fifth anniversary of the organization o' the Women' s General Missionary Society?

Don't you know that we owe to God a deep debt of gratitude for permitting the women of the church to unitedly serve Him in their own special work through this organization?

Don't you know that one way the United Presbyterian women prove their gratitude to God for His rich blessings is through their Thank-offerings?

Considering all the way by which God has been leading us during the quarter of the best century the world has ever known, is it too much to ask for $100,000 to be placed upon God's altar next October, as a special twenty-fifth anniversary offering? WHAT SAY YOU reader? Are you willing to begin at once as an individual and as a member of a missionary society to do your full part toward reaching this high aim?

The important question many interested workers in all parts of the church will ask, is CAN THE $100,000 BE RAISED BY OCTOBER 1907 FOR THE 1908 OFFERING? We answer, IT CERTAINLY CAN, if the workers in all the societies will do their full part, through plans and prayer and effort and example to raise it.

Recall the oft repeated statement that the names of 75,000 women are on the roll of the United Presbyterian Church. Secure an average of $1.33⅓ during the year from each one and you will have the full $100,000. But many voices exclaim: "Not one half of the women of our churches give any Thank-offering." Well! Granting that this assertion (which should make us hide our faces in shame) be true, what can the other half do? If the one-half, viz., 37,500 women will but average $2.66⅔ each for this next year or less than 23 cents per month or a little over 5 cents per week—the high mark set before us by Mrs. Moore for the twenty-fifth anniversary will be reached in full.

Are the women of the church willing to make an effort toward raising this sum named? What say you? Is there one, even the weakest in faith, who will doubt that the amount can be raised if proper effort be put forth? Jesus saith: "According to your faith be it unto you." Acts 9:29. Then let the apostles' prayer given in Luke 17:5, "Lord, increase our faith" be the daily prayer for the coming Thank-offering.

Is faith enough? James answers in James 2:17—Faith if it hath not works is dead, being alone.

Faith alone will not overcome all the obstacles that will present themselves.

Faith alone will not keep the object prominently before societies. Faith alone will not create or deepen the scriptural spirit of giving in the hearts of the women of the church.

Faith alone will not open the pocket books of the Christian women who are bountifully able to give their average of five cents a week toward the twenty-fifth anniversary offering.

Faith alone will not touch the hearts of the many women of means and inspire them to pour out of their abundance into

he Lord's treasury to make up the lack of gifts on the part of those less able to give. Faith must have works as its hand-maiden, and both be exercised in prayer before the desired results can be accomplished.

FAITH PLUS WORKS PLUS PRAYER will bring EVERY DOLLAR of the ONE HUNDRED THOUSAND THANK-OFFERING into the Lord's treasury through next autumn's "Ingatherings" if every member of every missionary society will come into the front ranks of helpers and all keep step together in this grand and beautiful work for their Lord.

We are sure all the interested workers in our missionary societies will agree that a special Thank-offering of large proportions should be given on our silver anniversary, May, 1908. But the question is—shall we make an effort to secure the penny a day offering from every woman in our congregations (an average of $3.65 each for the year) as was done for the tenth and twentieth anniversaries in 1893 and 1903? Or, shall we try to secure an average of five cents per week and name no special sum to be reached?

WHO WILL ANSWER?

Yours hopefully,
Mrs. MARY CLOKEY PORTER,
Thank-offering Secretary.

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## *Important Items.*

Judging from late reports in the church papers, some writers seem to think that as the time of the "Ingathering" of Thank-offering has been changed from spring until fall, that the treasury of the Women's General Missionary Society is to be enriched with two offerings for one year's work. This is a mistake. While in point of time, two offerings have been given by societies during the year 1906—the one presented at the Des Moines Convention, May 1906, was for the current year and the one given in October will be disbursed for the year's work beginning June 1st, 1907. No extra offering has been asked of societies; only a change in time of payment—that is all.

GENERAL TREASURERS' ACCOUNT.

For this one year the treasurer's books will be kept open for delayed offerings until February first. Hereafter her books will close December first and any Thank-offering sent in after that date will be counted on the offering of the following year.

A NEW VENTURE.

The Women's Board has planned to publish a Quarterly Bulletin in folder form, for the purpose of keeping the work of the Women's General Misionary Society more fully before societies than can otherwise be done.

Three copies of each Bulletin with instructions how to use them will be mailed to the President of every missionary society whose name and address are given in the July number of the Women's Missionary Magazine.

If there has been any changes made in this office since this number of the Magazine was published notice of same should be sent at once to Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa., and the correct names and addresses given. If the Bulletin should be received by one who is not President of her society at the present time, she is earnestly requested to mail it to the proper person without delay.

An effort will be made to have the Bulletins reach societies in time to be read at their meetings in January, April, June and October. The reason for sending the third number of the Bulletin in June instead of July is that many societies hold no meetings in July or August, and besides the Women's Board does not wish to have the Bulletin in any sense to displace the use of the July Magazine—which is the Convention Number—in societies. Both are needed; both will prove helpful if faithfully studied. The brief news and facts and figures to be given in the Bulletin should only serve to whet the appetite of the readers for the detailed reports of the department secretaries given annually in the July Magazine.

# Treasurer's Report for month of November, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

| PRESBYTERIAL. | Foreign Missions. | Foreign Salaries | Home Missions | Indian Missions | Freedm'ns Missions | Junior Special | Church Extension and Parsonage | Senior Life Members'p | Minister'l Relief | Paymnt on Parsonage Loans | Returned on Loan Investments | Junior Life Members.p | Home for Missionr'y Children | Women's Asso. Work: Orph'n Home | Women's Asso. Work: Memorial Hospital | Women's Asso. Work: Home for Aged People | Contingent Fund | Magazine Fund | TOTAL. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Albany | 10 00 | | | 7 00 | 8 00 | | | | | | | | | | | | | | 25 00 |
| Allegheny | 80 00 | 160 00 | 120 00 | 5 00 | 155 00 | 13 00 | 10 00 | | 15 00 | | | | | | | | | | 510 00 |
| College Springs | 25 00 | 200 00 | 10 00 | | | | | | | | | | | | | | | | 235 00 |
| Colorado | 20 00 | 55 00 | | | 13 00 | 32 00 | | | | | | | | 8 00 | | | | | 128 00 |
| Concordia | 16 72 | | 9 00 | | | | | | | | | | | | | | | | 25 72 |
| Conemaugh | | 200 00 | | | | | | | | | | | | | | | | | 200 00 |
| Delaware | 15 00 | | | | | | | | | | | | | | | | | | 15 00 |
| DesMoines | 19 00 | 227 00 | 19 00 | 14 00 | 15 00 | 5 00 | | | | | | | | | | | | | 299 00 |
| Detroit | 3 00 | | | | 10 00 | | | | | | | | | | | | | | 13 00 |
| Frankfort | 39 00 | | 10 00 | | 9 00 | | | | | | | | | | | | | | 58 00 |
| Illinois Central | 25 00 | | 15 00 | | 14 00 | | | | | | | | | | | | | | 54 00 |
| Indiana | | 15 00 | 20 00 | | | 24 25 | | | | | | | | | | | | | 59 25 |
| Indiana Northern | 13 00 | | | 3 00 | 3 00 | | | | | | | | | | | | | | 19 00 |
| Kansas City | | 37 00 | | | | 4 21 | | | | | | | | | | | | | 41 21 |
| Keokuk | 5 00 | 44 00 | | | | | | | | | | | | | | | | | 49 00 |
| Kiskiminetas | 42 00 | | 4 00 | | 4 00 | | 3 00 | | 17 00 | | | | | 7 00 | | | | | 77 00 |
| Lake | 49 36 | | 25 00 | 1 00 | 12 00 | 13 00 | | | 10 00 | | | | | | | | | | 110 36 |
| Los Angeles | 5 00 | 54 50 | | | | 5 00 | | | | | | | | | | | | | 64 50 |
| Mansfield | 5 0 | 31 26 | | | | | | | | | | | | | | | | | 36 25 |
| Monmouth | 12 70 | 55 50 | 5 00 | | 5 00 | 9 00 | 5 00 | | | | | | | | | | | | 72 20 |
| Monongahela | 130 00 | 1256 00 | *183 00 | 110 00 | 165 00 | 25 00 | 30 00 | | 5 00 | | | | | | | | | | 19 4 00 |
| Muskingum | 70 88 | 169 00 | 45 00 | 20 00 | 15 00 | 13 00 | 10 00 | | | | | | | | | | | | 342 88 |
| Oregon | | 19 50 | | 9 00 | | | 5 00 | | | | | | | | | | | | 33 50 |
| Pawnee | 15 00 | | | | | | | | | | | | | | | | | | 15 00 |
| Philadelphia | 12 00 | 81 25 | | | | 11 00 | | | | | | | | | | | | | 104 25 |
| Pittsburg | 32 00 | | | | | | | | | | | | | | | | | | 32 00 |
| Puget Sound | 10 00 | | | | | | 4 63 | | | | | | | | | | | | 14 63 |
| Rock Island | 18 00 | | 49 00 | | | | | | | | | | | | | | | | 62 00 |
| Steubenville | 12 00 | | | | | 5 00 | | | | | | | | | 10 00 | | | | 27 00 |
| Westmoreland | 22 00 | 158 00 | 12 00 | | 11 60 | | 10 00 | | 4 00 | | | | | | | | | | 217 00 |
| Wheeling | 60 00 | | 60 00 | 35 00 | 5 00 | | | | | | | | | | | | | | 160 00 |
| Wisconsin | 18 39 | | 18 39 | | | 3 47 | | | | | | | | | | | | | 30 25 |
| Xenia | 52 00 | 52 00 | 53 00 | 5 00 | 18 00 | 2 00 | 35 00 | | | | | | | | | | | | 217 00 |
| Miss Jane K. Denham | 250 00 | | | | | | | | | | | | | | | | | | 250 00 |
| J. C. U., 2nd, Pittsburg | 26 75 | | | | | | | | | | | | | | | | | | 26 75 |
| Prairie W. M. S. | 2 81 | | | | | | | | | | | | | | | | | | 2 81 |
| Mr. Wm. Taylor | | 137 50 | | | | | | | | | | | | | | | | | 137 50 |
| Mr. John A. Denham | | 137 50 | | | | | | | | | | | | | | | | | 137 50 |
| Mr. and Mrs. Geo. M. Paden | | 100 00 | | | | | | | | | | | | | | | | | 100 00 |
| Friends in Alaska | | | | | 100 00 | | | | | | | | | | | | | | 100 00 |
| Goldfield, Iowa | | | | | | | | | | 66 60 | | | | | | | | | 66 60 |
| Winterset Iowa | | | | | | | | | | 33 30 | | | | | | | | | 33 30 |
| St. Joseph, Mo | | | | | | | | | | 62 50 | | | | | | | | | 62 50 |

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## This Article is Putting Things Squarely —You Will Want to Read It.

What is honesty? Can a Christian be indifferent to the claims of world-wide missions and have a right to be considered square? The time is coming when a responsible man who has not the missionary spirit and calls himself a Christian, will be deemed both heretical and unjust.

Such a man is impaled on either of the two horns of a dilemma. He is either culpably ignorant, or the Christianity which he claims is to him a hollow mockery. He claims it is for all, necessary to all; that it has saved him and is the only salvation for others, and then he calmly sleeps and doesn't send it. He is either ignorant of what he claims or Christ is of no worth to him. He is hanging out his sign for the world to read that Christianity is not worth while. For how can this supreme blessing be worth while to him, if he refuses to make it worth while to others? How can a man really believe in Jesus Christ and not believe in the one great thing for which Jesus Christ made himself known—the salvation of the whole world? Indifference to missions is indifference to Jesus. The man who crushes the claims of the great commission crucifies Christ.

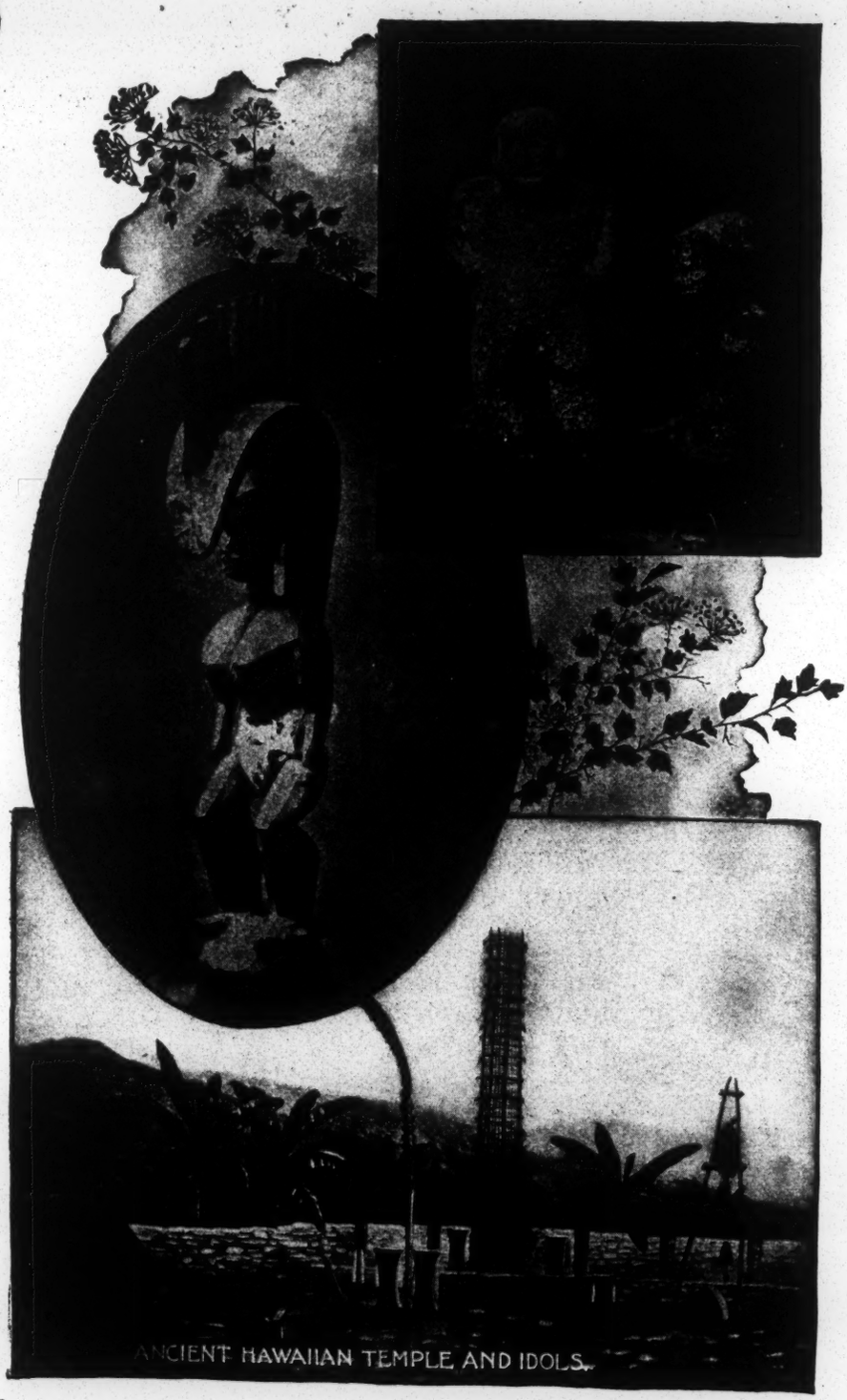
The missionary spirit is the spirit of integrity and justice. If men are to be saved, it must be through Christ. The Scriptures are the only revelation of that salvation. We have the Scriptures. To us is committed the dispensing of the knowledge which will save the world. We are the trustees of salvation and not the proprietors. To withhold this blessing universal from the lost millions of earth is to embezzle the resources of high heaven. The non-missionary Christian breaks the eighth commandment. He attempts to appropriate from God a universal good for himself alone, and he robs the heathen by retaining that good to which the heathen is as much entitled as he. This spiritual criminality cannot be excused by any flimsy question of utility or casuistry. It is not only a great wrong, but a monstrous travesty on Christianity. Claim upon the love of God without response to that love's command is dishonesty. Withholding Christ from the man across the sea is denying him a square deal. The man who does this sadly needs salvation himself—he also needs a sense of social obligation.—Missionary Intelligencer.

## Talking in Their Sleep.

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show—
Because I stoop
And my branches droop,
And the dull gray mosses over me grow,
But I'm still alive in trunk and shoot;
The buds of next May
I fold away,—
But I pity the withered grass at my foot."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade,
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot,
Should the spring of the year
Come dancing here,—
But I pity the flowers without branch or root."

"You think think I am dead,"
A soft voice said,
"Because not a branch or root I own,
I never have died
But close I hide,
In a plumy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again,—
I shall laugh at you then,
Out of the eyes of a hundred flowers."—*Selected.*



ANCIENT HAWAIIAN TEMPLE AND IDOLS.